

A  
S E R M O N  
O F  
R E P E N T A N C E.

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A very godly and profitable  
Sermon, Preached at  
LEE in ESSEX.

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BY  
ARTHUR DENT, Minister of Gods word;  
*Published at the request of sundry godly, and  
well-disposed persons.*

IONAH. 2.8.  
*They that waite upon lying vanities, forsake their  
owne mercies.*



L O N D O N:  
Printed by Thomas Swadham for Roger Jackson,  
and are to be sold at his Shop, neere the  
Conduit in Fleet-street. 1622.



In Concionem *Arthurus Dent,*  
*G. Pudei Carmen.*

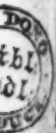
**M**aturè respisce precor, peccataq; lingue;  
Qui legis aut audis, quisquis es, istud opus:  
Si noua peccatis peccata prioribus addes,  
Olim hac te contra Concio testis erit.  
Hac aliqui lecta flentes sua crimina multum,  
Mutarunt mores, & noua vita placet.



*The same in English;*

**T**Hou that dost reade or heare this worke,  
I wish thee to doe this:  
Repent in time, and sinne forsake,  
Amend what is amisse.  
But if thou wilt adde sinne to sinne,  
Not minding to amend:  
This Sermon shall a witnesse be  
Against thee in the end.  
Some that haue heard this read of late,  
Lamenting much their sinne,  
Haue chang'd their former manners, and  
A new life now beginne.

Magnum, is one of his collections, speaking of the subjects introduced by the  
provident of paper hangings &c. mentions among them "the judgment  
of Solomon, Reckon within compass, the principal for &c."



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## *To the Reader.*

**A**lthough I was most vnwilling that this poore Talent and trauell of mine, should euer have beene broached abroad, and come to light, both because it may seeme as a Candle lighted at Noone-day, as also, because many other mens doings might more worthily a great deale have beene published & committed vnto letters; yet because diuers which heard it preached with a liuely voice, were very instant, yea, and more then importunate with me, to haue it published, vsing such reasons as I could not greatly gain-say, I did at the last yeelde to their request; and so this vntimely fruit is come abroad to be solde in open Markets. Let no man therefore be offended, that I haue not strained my selfe to flie an high pitch, to foame out the froath of mans wisdom, and to make a

*To the Reader.*

great shew of learning, by blowing the bladder of vanitie till it burst with swelling : but this is not my vse; I seeke especially the saluation of the simple and ignorant : and therefore stoope downe to their reach and capacitie. Therefore I beseech thee, gentle Reader, accept my good meaning : Reade this without prejudice, like it as thou profitest ; so shalt thou haue praise of God, and comfort in thy Conscience.





# A SERMON

## of Repentance.

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LUKE 13. 5.

Itell you nay, but except you repent, you  
shall all likewise perish.



The occasion of these words of  
our Lord and Saviour Jesus  
Christ, was, because there  
were certaine that shewd him  
the Galileans, whose bloud Pi-  
late had mingled with their  
owne Sacrifices, that is, murdered them as  
they were sacrificing, and so their bloud was  
mingled with the bloud of the beasts which  
were sacrificed. These men therefore thought  
that those Galileans were greater sinners then  
all other Galileans, because they had suffered  
such things : and that those eighteen also, upon  
whom the Tower of Siloam fell & slew them,  
were sinners above all the men that dwelt in  
Ierusalem. Wherein they did utter a secret cor-  
ruption naturally engendred in all men : that  
is, very sharply to see into the sins of others,  
severely to censure of them, but in the meane

while to flatter themselves, & to be blind-fold  
in seeing their owne sinnes. For these men  
thought, because the like iudgements did not  
fall vpon them, therefore they were well e-  
nough, they were not so great sinners, but ra-  
ther highly in the fauour of God; according as  
many doe falsely suppose, that they are alwaies  
the worst sort of people whom God doth most  
strike and presse with his punishing hand: ha-  
uing forgotten that God doth not keepe an o-  
rdinarie rate here below, to punish euery man  
as hee is worst, or to fauour and cocker him as  
hee is best, but onely taketh some examples as  
he thinketh good for the instruction and aduer-  
tisement of all others, and to be as it were lo-  
oking-glasses, wherein euery man may see his  
owne face, yea, and his owne cause handled;  
and that God is a seuerer reuenger of sin: that  
all men may learne by the example of some to  
tremble and beware, lest peraduenture they  
be worthily constrained to keepe their owne  
turnes, and to know what they haue deserued.  
These men, which brought these newes to our  
Saviour Christ, had taken forth this lesson:  
whereupon our Saviour is iustly occasioned  
to correct their erroneus and sinister iudge-  
ment, and to teach them that they must not re-  
ioyce at the iust punishment of others, but ra-  
ther be instructed thereby to repent.

And

And further, to signifie that God doth not alwaies most punish the most notorious offenders, as Murtherers, Thæues, Robbers, Whoremongers, Blasphemers, Quarrelers, Scoffers, and such like: but reserveth them vnto the iudgement of the great day, and as it were satteth them against the day of slaughter; and therefore hee answereth them negatively, & saith; No, or not so, but except ye repent, ye shall likewise all perish: As if he should say: Are ye all of this opinion indeed, that only monstrous sinners are punished in this world, and others let alone: or that the Galileans, and those xliiij. vpon whom the Tower of Siloam fell, were greater sinners then all others: Or doe you thinke because the same iudgements haue not light vpon you, therefore you shall steale away in the darke, and escape the iudgements of God: No, no. you are deceived: For I say vnto you, that except you mourne and lament for your sins, and fall to some agreement with God in time, you (I say, euen you, which are so ready to condemne others, and iustifie your selues) shall not only perishe with the like iudgements in this present world, but be eternally condemned in the world to come. So that our Saviour in so saying, doth thunder downe a most dreadfull sentence vpon all our heads: for hee concludeth and setteth downe, that

that all men liuing vpon the face of the earth, whether they bee high or low, rich or poore, yong or old, noble or vn-noble, learned or vnlearned, simple or politicks, of what estate, degree, and condition soeuer they be, liuing and dying without repentance, shall perish and bee damned in hell-fire for euer. The Scriptures are full of such thunder-bolts. Ioh. 3. 18. He that beleeues not, is damned already. And 2 Cor. 13. 5. Proue your selues whether you are in the faith, examine your selues: know you not your selues, that Iesus Christ is in you, except ye be reprobates? Where the Apostle flatly setteth downe that all those which haue not Christ dwelling in their hearts by faith, which is the household-stuffe of repentance, are no better then reprobates, cast-alwayes, and condemned persons. But because the most people in these dayes are grossly deceiued in Repentance, both concerning what it is, what it meaneth, what it woorketh, what be the qualities and conditions of it, which be the causes, and which be the lets and hindrances; and also why, when, & wherefore we should repent: therefore I haue a present intent to teach; first, what is repentance: secondly, which bee her qualities and effects: thirdly, when wee should repent: fourthly, wherefore we should repent: and last of all, what letteth vs from repentance. Which order  
and

and methode of teaching, although some may mislike (as indeed with me it is not ordinary) yet considering the matter I haue in hand, I thinke it not inconuenient. But to the matter.

Repentance is an inward sorrowing and continuall mourning in the heart and conscience for sin, ioynd with faith, and both inward and outward amendment. Inward (I say) in changing the thoughts and affections of the heart, and outward in changing the words and workes from euill to good. This repentance, no doubt, was in Dauid, who when hee was covertly reprov'd by the Prophet Nathan, and his sin layd before his eyes, did not stubbornly defend them, and so tustle against God: nor yet secretly accuse them, and daube them over, but cryeth out in the bitterness of heart, I haue sinned, and thereupon made the 51. Psalm, a Psalm indeed full of dolour and heavinesse, wherein the Prophet bewaileth his faults, lamenteth his sins, and prayeth even for a new heart, and a new spirit, new thoughts, new affections, new purposes of amendment of life: so that in Dauid we may see an inward sorrowing, a lasting griefe (as the Booke of Psalmes doth every where declare, which layeth him out, as it were in an Anatomy) yea, and great reformation, both in inward, and outward sins: Here therefore behold what is Repentance.

Like,

Likewise S. Peter through infirmity hauing  
 denyed his Lord and Master Christ, and being  
 pinched of his owne conscience and wakened  
 with the alarme of a poore Cockes crowning,  
 went out of the Court of Pilate, with an hea-  
 uie heart weeping bitterly, and euer after  
 stoutly professing Christ euen vnto the death.  
 See then what is repentance. The Prophets  
 in the Old Testament, exhorting the rebellious  
 Jewes vnto repentance, vse commonly an  
 Hebrew Verbe, which signifies, Turne ye,  
 or, Returne ye, and come backe againe : by  
 the which Metaphor is meant, that like as a  
 man that is strayed farre out of his way, must  
 returne quite backe againe the contrary way:  
 So those that haue strayed from the way of  
 godlinesse to the way of sinne, must come  
 backe againe as fast as euer they went for-  
 ward, and altogether change the course of their  
 life : so that repentance is an earnest turning  
 vnto God, with all our heart, soule and minde.  
 Saint Iohn Baptist, and the Apostles in the  
 new Testament, exhorting vnto repentance,  
 vse the Greeke word, which signifieth a chan-  
 ging of the minde afterward, or after-wit : so  
 that those which through their folly, and want  
 of former wit, haue slipped into the deepe pit  
 and dangerous gulfe of sinne, when they come  
 vnto themselves, & haue recouered their wits,  
 will



Will be wise afterward, and take heed they neuer come there againe, according to the **Pro**uerbe : The burnt childe will take heede of the fire. By this time, I hope you see what is Repentance ; it is not euery sorrow, but sorrow for sinne ; not for some sinne, but for all sinne : not for an houre, but for ever : not for a day, but continually : not for a weeke, but as long as we liue. Some thinke euery sorrow is repentance, but so should worldlings repent. Some thinke euery little paine for sinne is Repentance, so should Pharaoh repent. Some thinke all weeping and lamenting for sinne is repentance, so should Esau, Iudas, and Cain repent. Some thinke euery little humbling of our selues is repentance, but so should Ananias repent. Some thinke that good works, and good purposes are repentance, but so should euery sick man repent. Some thinke that reformation of words and deeds are repentance, but so should ciuill men repent. Some thinke that to cry God mercy is repentance, and so should euery soule repent. You see therefore how many are deceiued in repentance. But if you will see what it is indeed, looke back to that which hath bene said before : for he that will repent in god earnest, must not hang downe his head like a bull-russe for a day onely, and so haue done : nor cry from the teeth outward.

Lord

Lord haue mercy on me, and so alway : but hee must make a backe-reckoning, with diligent consideration of his former life, as did the Prophet Dauid, Psalme 119. 50. I haue considered my wayes, and turned my feete vnto thy Testimonies. So must euery one that meaneth to repent, sinke aside into some corner, or out-place, that there he may haue roome enogh to beate his owne conscience, and to make his heart smart for his sinnes by aggravation thereof, and weighing all the circumstances, as in the ninth of Daniell : The Church of God confelleth her sinnes, not lightly, but with wonderfull great exaggeration, and heaping vp one thing to another. So that it is not enough to say, I haue sinned : but to say, I haue most traitterously sinned, I haue most obstinately, carelessly, and rebelliously sinned : I haue monstrously offended in such a place, in such a house, in such a company, on such a day, in such a corner, in the darke, I committed Adultery closely, when I thought none had seene me, in such a chamber I defiled my neighbours wife, mine owne conscience doth accuse mee of it : in such and such company I haue bene drunke, I haue spoken and railed against Gods Word, I haue mocked the Preachers, I haue spared no oathes nor filthy speech : and now (O Lord) Lord, what an vgly monster  
and

and wretched villaine am I : Here I stand  
 before thy presence, all naked, blinde, wounded,  
 poore, wretched and miserable, hauing deserued  
 a thousand damnations, if thou shouldest enter  
 into iudgement, and trie the Law with mee.  
 Therefore I beseech thee to shew pittie and  
 compassion vpon mee. Annoynt my wounds  
 with the oyle of mercie, restore mee my sight,  
 cloathe my nakednesse, enrich mee that am  
 poore, strengthen me that am weake, helpe me  
 that am fallen : I bid me not farewell. The  
 Infant ouercommeth his mother with crying,  
 the childe his Father with weeping, and the  
 seruant his master by intreaty, and wilt thou  
 not be intreated O Lord : Thus, I say, if eu-  
 ery man would speake in his conscience to God,  
 and thus narrowly, or more narrowly exa-  
 mine himselfe, vndoubtedly hee were in the  
 way to repentance.

But alas, it is a world to see how the blinde  
 buzzards, and crooked Canker-wormes of  
 this world goe awrie from this rule, decei-  
 uing themselves with the bare title and na-  
 ked name of Repentance. Many (indeed) can  
 talke of it, but few walke in it : many speake  
 of it, but few seele it : many describe it, but  
 few know it. It is hidde and locked vp from  
 the World, and revealed onely vnto Gods  
 Children : many thinke they haue caught it,  
 when

when they haue but the shadow of it. It is so high that few can reach it : It is so deepe that few can come to the bottome of it : It is so narrow, that few can enter into it : so wide, that few can comprehend it : so slippery, that few can hold it : so secret, that few can finde it : therefore my deare bzethren, I beseech you let vs pray vnto our God, that he would reueale vnto vs this mystery which is hid from the world, that we may see it, and know it, finde it, and seele it, to our endlesse comfort, through Christ Iesus, which grace he grant vs.

But now to the second poynť, concerning the Qualities and Fruits of Repentance : one especiall quality of Repentance is alwayes to bring with it remission of sinnes : for where true Repentance goeth before, there remission of sinnes must necessarily follow after : Not that Repentance deserueth remission of sinnes, but because where God worketh repentance, there hee pardoneth sinnes because of his promise, as in Ezekiel 18. 27. When the wicked turneth away from his wickednesse that hee hath committed, and doth that which is lawfull and right, he shall saue his soule alive. And againe, Esay 55.7. Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and turne vnto the Lord, and hee will haue mercie vpon him. So here we see to whom

to whom forgiveness of sinnes, and the mercy of God belongeth : namely, to the penitent sinners, to those that leaue sin, and embrace godlinesse, to those that forsake their owne waies and imaginations, and turne vnto the Lord. And as for such as walke in their owne waies, & follow the delights of sin, without any sorrow or purpose to leaue them, they haue nothing to doe with the mercy of God: and though Iesus Christ had suffered a thousand deaths (which could not be) yet shall no impenitent sinner haue remission of his sins by his death, nor any other benefit of his passion : for they belong onely to his Church & chosen people here vpon earth. He therefore that is not of the Church, he that is not grafted into Christ by faith, hee that is not a member of his mysticall body, can inioy nothing by Christs death: If any man abide not in me, he is cast forth as a branch & withereth, and men gather them, and cast them into the fire, & they burne, *Ioh. 15. 16.* We reade in the 29. of *Deut.* how God barreth all stubborn sinners from his mercy, & doth most terribly shote out against them. He that heareth the words of this curse, & bleiseth himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnes of mine own heart, thus adding drunkennes to thirst: the Lord will not be mercifull vnto him, but the wrath of

the Lord, and his iealousie shall smoke against that man, and euery curse that is written in this booke shall light vpon him. So that God saith plainely, he hath no mercy for such as walke in vaine delights of sin, & in the stubboznesse of their owne harts, adding dzunkennes to thirst: that is, ioyning one horrible sin to another: yet for all that it is a wonder to see how the blinde woymes of the worlde deceiue themselves. For they thinke, whatsoener they say, whatsoener they doe, be it good, be it euill, whether they repent or not repent, yet they shall be saued by Christs death: as though they would make it a balme to their sins, and so worke that villany against Christ; I hope to be saued by Christs death as well as the best of them all, say some. But where is thy repentance, thou miserable wretch? Dost thou thinke that Gods mercy is common to all: and Christs death a balme for thy sins? No, no, when it cometh to the vpshod thou shalt hop short. For it will proue far otherwise. For thou shalt finde Gods mercy turned into iustice, and Christs death into worme-wood, because thou hatedst knowledge, and chusedst not the feare of the Lord. Thus you see, my deare brethren, that repētaunce must needs goe before forgiveness of sin, and where it leadeth not the way, there the gates of Gods mercy are shut vp: and this is the first quality  
of

of repentance. It hath also another condition, and that is, to alter and change men from that they were before, not in substance and proportion of the body, but in the qualities and conditions of the minde. For whosoever hath truly repented, you shall by and by see a most marvellous and wonderfull change in him; so that he will not doe as he hath done, nor speake as he hath spoken, nor company as he hath companied, nor play the good-fellow (as they terme it) as hee was wont to doe, nor run the same erreffe of rypot as hee was wont. And this is that amazeth the world, and causeth them to bristle & foame at the mouth like wild Bores, and to speake euill of them that turne vnto God: For the world loueth his owne, and cannot abide that God should plucke one feather from his wings; but repentance doth violently pull men out of the clauwes of Satan, and change them from the condition of the world: for it maketh of proude, humble: of hurtfull, harmlesse: of cruell, meeke: of wolues, lambes: of lyons, sheepe: of adulterers, chaste liuers: of drunkards, sober men: of swearers, reuerent speakers: of haters, friends: of despisers, embracers: of scoffers, louers: of earthly, heavenly: of Diuels, Saints: all these worketh repentance. Paul travelled toward Damascus a Wolfe, a Persecuter, a Bloud-sucker, a Ha-

ter, a despiser : but ere he came there, he was quite changed, and cleane of another minde: so mighty was he that met him in the way. The Iesus Christ sent downe the holy Ghost vpon his Disciples, according to his promise, there were some scoffers at Ierusalem, which mocked and said, They are full of new wine: But the same men cryed out by and by after; Men and brethren, what shall we do to be saued?

Here was a most wonderfull and sodaine change. See then the force of repentance, when God striketh it into the heart of man, and driueth the naile to the head (as they say) it effecteth that which all the wisdom and policy of man is not able to bring to passe; & when they haue prouled hither and thither, and laid their heads together, and sought all the corners of their wits, yet can they not tell which way to turne their hand, or where to begin to change the heart of a man, and to conuert him to God. Therefore repentance is stronger then all the whole world, and worketh that which all men with their naturall wits, fine heads, and deepe deuices cannot compasse: for the conuersion of a sinner is a work supernaturall. Here then we haue a glasse to behold our selues in, whether euer we haue repented, or no: For if we finde not this change and alteration in vs, wee haue not repented, and so consequently remaine vnder



der damnation Therefore let every man looke  
 vnto himselfe: for marke how much he is chan-  
 ged and altered from his former wicked waies,  
 so much hath he repented. And he that is the  
 same man he was three, foure, eight, nay thirty  
 yeres agoe, sure y, surely, he hath not repented,  
 and therefore abideth in damnation. I mar-  
 uell then how these men, which neuer felt any  
 change or alteration wrought in them, nay,  
 whose conscience telleth them that they are  
 not changed, nor know what it meaneth, can  
 haue hope of saluation; vnlesse peraduenture  
 they beleeue not this doctrine, or thinke it to be  
 false. I will send ouer these men to such as  
 haue bene in the like case they now are, and  
 yet thought they might doe well enough for  
 all that, although both blinde in iudgement,  
 and corrupt in conuersation. I haue knowne  
 and doe know men, which before their conuer-  
 sion and inward change, were counted as ho-  
 nest men as euery brake bread, and as substan-  
 tiall men as any could be, and as true dealers,  
 bright liuers, good house-keepers, as any of  
 their neighbours: yea, and they had the same  
 opinion of themselues too: & yet notwithstan-  
 ding when they haue felt repentance working  
 this change and alteration in them, through  
 the power of the Spirit, at the preaching of the  
 Word: and when they haue had new hearts gi-

uen them to discerne better, and new eyes to see better ; as men come out of adampe, haue wondzed and maruelled at the palpable and grosse darknesse they were in before, and haue burst forth into these words, that they would not be in the same case they were before, no not for all the worlds goods : for if they had dyed in that case, they were sure they should haue been damned. But I pray you, what case were they in before? were they not good honest men, and well accounted of, and honest liuers, and well taken whersoever they came: surely they were so taken in the world, but now they think far otherwise of themselves, their eyes being opened, and their iudgements inlightned : for now they see what they saw not before : now they vnderstand that God condemneth many whom the world iustifieth. Wee thinke this example should make ciuill and worldly men feare and suspect themselves, and know their owne misery before God. For those men were as good as they before their conuersion, & yet afterward confessed that they were plunged to the bottome of hell, & drowned in the depth of damnation. He that hath eares to heare, let him heare: & he that hath eyes to see, let him see : for if men will still sooth themselves for all this, that they shall be saved, without feeling any change or work of repētance, it will cost them full dear  
in

in the end. For Christs words will proue true, that whosoever repenteth not, shall be damned, that is, whosoever doth not seele in himselfe what is repentance, and finde in himselfe the qualittes therof, shall be condemned: for where repentance is, there be the qualitties of repentance; and where the qualitties be absent, there is no true repentance. So that where Christ saith, Except ye repent, ye shall all perish, it is all one as if he had said, except you know the truth of repentance, except you can proue vnto your consciences the forgiveness of your sinnes, except ye seele a change and alteration in the bottome of your harts for all your former leud wayes and misdemeanours, you shall surely perish and be damned. But let vs a little further search out the qualitties of repentance. The Apostle in the 7. chapter of the 2. Epistle to the Corinthians setteth downe seauen notable qualitties and effects of repentance.

The first of them he nameth Care: For behold (saith he) this thing, that you haue beene godly sory, what care it hath wrought in you: that is, an earnest study, & as it were, a taking thought to please God: for where true repentance hath once wrought, there followeth great care afterward: care (I say) to liue in the obedience of God: care to keepe a good conscience, care to reforme our households, care to

instruct our wives, children, & servants in the knowledge of God, care to pray with them morning and evening : and generally, care to performe all duties belonging to God: So that repentance is not a carelesse, but a carefull thing. Let no man thinke therefore, that although they welter in carelesnesse of the flesh, & sleep in security all the daies of their life, yet their repentance is good enough : yea, & though they spend whole dayes, nights, moneths, and yeres in vanities, playes and pastimes, in idlenes, fond delights, pleasures & voluptuousnes, in negligence of all duty, forgetfulness of God, & contempt of all good things : yet for all this they repent for their sins, & hope to be saued as well as any other. But alas, how can these things stand together, to repent for sin, and to delight in sin, to hate sin, & to loue sin, to fly from sin, and to follow after sin ? But these men I perceive would faine make S. Paul a lyar : for he saith, A man hath neuer repented except he be carefull afterward to please God, they say they doe repent, and haue repented, although they liue neuer so wretchedly, and carelesly. But when all licentious & lewd livers, filthy whores, mongers, beastly bely gods, and carelesse castles come to the kingdome of God, and are saued, then shall these men come also with them, to be saued by carelesse repentance.

The

The next quality and effect of repentance is named Clearing of our selues: that is, discharging of our selues when sin doth accuse vs and lay things to our charge: for when sin & Satan doe terrifie the conscience of the poore penitent sinner, by and by he flyeth vnto God, and asketh forgiveness through Iesus Christ, so cleareth himselfe, and maketh his apologie against sin and Satan: like as a man that is presented into the Court vpon suspicion of whoredome, or any other notorious crime, must cleare himselfe by witnesse, of that which is laid to his charge: so the conscience that is cited by Satan before the iustice and iudgement-seat of God, cleareth it selfe by repentance, and asketh forgiveness through Iesus Christ. So that here we may see a wonderfull fruit of a penitent conscience: it cannot abide the accusation of sin, it cannot be quiet till it be reconciled vnto God, and so haue peace with it selfe. For this is to be noted in the godly man that when he hath committed any sin, and his conscience telleth him of it, by and by he feels lead within him, and is all heauy and cannot sleepe quietly till he haue gotten into some corner, where he may mourne & lament to the full, & confesse and lay open himselfe vnto God, and so cleare himselfe through Iesus Christ, his conscience bearing him witnes that his sin is forgiven. *Wher*

as contrariwise, the vngodly man, when his conscience accuseth him of sin, hee dispatcheth away all such thoughts and treadeth them vnder foot: and by & by calleth for a paire of Cards or Tables, or some merry companion to daine away time, and to put out all such thoughts out of his head: & so indeed he increaseth them more and more, and causeth them to rankle inwardly.

The third quality is called Indignation: that is, a mortall & deadly hatred against sin, as when a man doth Murther and Murther, and as it were grind his teeth at the remembrance of his sins: for this is alwayes in the penitent person, to loathe and abhorre all sinne from his heart, both his owne sinnes, and the sinnes of others, and to hate it as the Diuell himselfe, which is the authoz of it; and to flie from it, as from the very cut-throat and hang-man of his soule, and to know it to be the onely thing that blindeth and hardeneth, that separateth from God, and procureth all plagues and diseases, both of body and soule against vs. Therefore he spitteth at it in defiance, and disdaineth it, and stoppeth his nose at the stinke of it, wheresoener he smelleth it.

The fourth thing is Feare, which is a certaine awe of God, when a man is afraid to displease him: for the penitent person feareth alwaies,

wayes, and being prync to his owne infirmity and weaknes (when God neuer so little withdraueth his grace and leaueth him alone) worketh his saluation with feare and trembling. Hee will not presume vpon former grace to commit any sin, or flatter himselfe in the mercy of God, and the things that he hath already tasted of God, to yeeld to some little sin, thinking he may do that & be the child of God well enough, because some of Gods children haue fallen into greater: but rather hee trembleth at the least motion of sin, and is afraid of the temptation which satan trappeth in the way, and is afraid when the temptations of sin are vpon him, to satisfie the hunger of sin: but rather he fighteth against sin when sin fighteth against him, & presenteth the feare of God before his eyes (as godly Ioseph in the assault of Potiphers wife) to be as it were a tower of defence, & wel-spring of life to auoid the snares of death.

The fift thing is Desire, that is, hungering and thirsting after righteousness. For the penitent man is rauished with a desire of good things: he desireth to be euery day better then other, he desireth to leaue euery day some sin, he desireth to pray, he desireth new knowledge and new vnderstanding of heauenly things. He desireth to heare Sermons, and wil strain himselfe to heare them. He desireth the company

pany of the godly, thinking himselfe in heauen when hee is amongst them. He desireth the saluation of his very enemies, and prayeth for them. All these, and many other such like desires are in the penitent man.

The first quality is Zeale, which consisteth in the earnest embracing of vertue, and hatred of vice : so that the penitent person is zealous of euery good thing, zealous of Gods glory in all places, in all companies, and amongst all persons. He cannot abide that Gods honor should be impeached, or his name blasphemed, or his glory trampled vnder foot by wicked men : but will open his mouth to reprove the wicked, & stand stoutly in the defence of Gods glory. He is not like the Atheists and dissemblers, which are alwayes as the company, that is, godly amongst the godly, a Protestant amongst Protestants, wicked among the wicked, a Papist amongst Papists, a worldling amongst worldlings, and a swearer amongst swearers, a weather-rocke that turneth with euery wind. The penitent man, I say is not of that stampe : but he is constant and zealous in all good things : hee is zealous both against the pleasures and profits of Sinne : though he might winne a whole world, or pleasure himselfe neuer so much by committing sinne against God, yet he will refuse it : for he hath learnd from Christs mouth that



that it shall not profit a man to win the whole world, and to lose his owne soule.

The last thing is Reuenge: that is, the penitent person is so offended with the sin he hath committed, that he will be reuenged of himselfe for it. As for example, if he haue offended in gluttony, he will reuenge himselfe by fasting two or three dayes after. If he haue offended in whoredome, he will be reuenged of his lusts by haltering and bzingling of them euer after: If he haue offended in conetous catching and polling of other mens goods, he will be reuenged on himselfe by restitution, as was godly & penitent Zacheus; & this indeed is a speciall fruit of repentance, to refoyme our selues in those things wherein we haue most offended. Now then we see (my deare brethren) what lyeth in the bell y of Repentance, and which be her inwards; so that we must needs now come to the vnlacing and vnbotwelling of Christs words: Except ye repent (saith he) ye shal all perish: that is, except ye haue this soze-named care, you shall all be damned: except ye haue this Clearing of your selues, you shall be damned: Except you haue this Indignation, you shall bee damned: Except you haue this Feare, you shall be damned: Except you haue this Desire, you shall all be damned: Except you haue this Zeale, you shall all be damned: Except you haue this  
Reuenge,

Revenge, you shall all be damned. For our Saviour Christ doth not speak of the bare name of Repentance, but of Repentance with her furniture and appurtenances; so that whosoever hath not Repentance with all her qualities & effects, or at least some measure of them, he hath no Repentance indeed, and therefore shall be damned: For except ye repent, ye shall all perish. But now thinketh that I heare some man say: here is nothing but damnation, damnation, you preach nothing but the Law, let vs heare of the Gospell. My brethren, I protest vnto you, that I speake in loue whatsoeuer I speake, I desire the saluation of you all. If I could win but two of all this congregation, I would count my selfe happy, and thinke that God had greatly blessed my labours. And vndoubtedly, if I knew any nearer way to bring you to God then by preaching the Law to make you know your selues, surely, surely, I would vse it: or if I could be perswaded that the preaching of the Gospell, & mercy, would do you more good, you should heare of nothing but Gospell, Gospell, Mercy, Mercy. But alas, I see that euery carelesse and ignorant man presumeth vpon Gods mercy, I see that euery filthy liuer, and notorious blasphemer, abuseth Gods mercy, in applying it to himselfe without repentance, so that they would make  
Gods

Gods mercy a cloake for their sins ; I see that every man would faine be flattered in sin, and heare of it no more, but haue the Gospell preached : which indeed belongeth not vnto them, continuing in their stubboznesse, but onely to the penitent sinner which forsaketh himselfe, and groaneth and panteth vnder the burden of his sin. Therefore when I see you humbled with the conscience of your sinnes, and groane and pant vnder the burthen of them : when I see your faces blubbered with weeping, and your hearts mollified, and sorrowing with care, then will I comfort you, and cease to preach the Law. But I pray you, will you steale, murder, and commit adultery, and yet heare of mercy ? Will you mocke, sweare, blasphemc and rail, and yet heare of mercy ? Will you serue sin, hate vertue, & follow your owne lusts, and yet heare of mercy ? Would you haue plaisters before you haue wounds ? Would you haue physicke before you be sicke ? Would you be let blood before you haue need ? Would you not account him a foolish Physitian that will minister physicke to a whole man ? Would you not thinke him an vnskillfull Chirurgeon, that will apply a gentle salve to an old festered soze, and not rather coze it ? then know you my brethren, that because you are full of grosse humors, you must haue strong purgations,

purgation, because you are full of old festered wounds, you must haue corrasive salues; for that is best for you, and the speediest way to recouer your health: and forasmuch as you be rough horses, you must haue a rough rider, and hard knotte timber must haue hard wedges, and hard strokes with a beatie. We preach the law to draw you to Christ, we preach iudgment to make you to seeke mercy, we preach damnation to bring you to saluation. But to preach mercy & forgiveness, before men see their sins, or know their misery by the preaching of the law is to preach the Gospell vnprofitably: For hee that is ignorant of the law, knoweth not what misery is in himself, nor what mercy is in God.

What father is there, who if his child should play the stubborne boy, and disobey him in euery thing he commandeth, would stroke his head, & say he were a good boy: and not rather seuerely correct him, & whip him with a rod: What Master will commend his seruant for doing what he list, and not what he commandeth him: even so we may not disobey and doe euill, and looke to be flattered too, and not rather chidden. Let vs know then, that though God be searing, lancing, or corasing & searching of the bones, and other violent remedies: yet in the meane while hee procureth our health by them. And let vs further vnderstand, that forasmuch

as much as there is none other means to draw vs to saluation, but by the cleansing of all our vices, and the same cleansing cannot be done but by violence, when we be warned by the doctrine of the Law, so as our owne consciences accuse vs, although we like well to be now and then flattered and soothed, yet let vs seeke to be spoken vnto earnestly, to haue our faults told vs, and be made ashamed of them, and to haue out dishonesty discovered, and not desire to be pleased: For it were next way to make vs rotte in our owne filthinesse, if we should hold it in secret, and it would cost too deare the setting on, if we should be so flattered by men; and in the meane season the heavenly Judge thunder downe vpon vs.

Therefore, when any man cometh to a Sermon, let him first and foremost make his reckoning to be rebuked, as meet it is, and let him vnderstand that it is for his profit that hee is not soothed. And if he haue itching eares, let him lay them away from him, assuring himselfe else that he is fore-closed, so shall he neuer receiue the doctrine to his profit and instruction: and let him be content to haue his soares rubbed and bewrayed, that he may be brought to that which is for his welfare. If any man please a sick body, what shall become of him? shall hee giue him drinke euery minute of an

houre? Shall giue him wine, whereas he  
 should giue him water? Shall he giue him sal-  
 lets? it were the next way to poyson him. To  
 be short, it is certaine that a man doth alwaies  
 seeke his own death, when he would haue men  
 to smite him. But now, which is better? either  
 that he which hath the ordering of a sicke man,  
 should yeld to all his desires, or that he should  
 bridle him, notwithstanding that he chafe and  
 gnash his teeth, because he may not haue his  
 will in his desires? You see therefore how dan-  
 gerous a thing it is to flatter and rayse vp men  
 with the preaching of Mercy, before they haue  
 bene cast downe with the sence of Gods iudge-  
 ment. Cease therefore to open your mouth, to  
 make hie and crye ouer the Countrey, saying:  
 They preach nothing but the Law, the Law,  
 Damnation, Damnation; vnlesse you will  
 take in Christ too, and make him one of the  
 number, and accuse him of want of wisdom, be-  
 cause he preacheth and cryeth out, that who-  
 soeuer repenteth not, shall be condemned. For  
 my part, I preach the Gospell to whom the  
 Gospell belongeth, and the Law to whom the  
 Law belongeth, & iudgement to whom iudge-  
 ment appertaineth. And therefore hold your  
 peace, and be content to be ruled by the wise-  
 dome of God. But now let vs proceed to the  
 third general point, which is the time when we  
 shall

Shall repent. The holy Ghost in the scriptures pointeth vs to the present time, and exhorteth vs to make that the time of our repentance: Joel 2.12. Therefore also now the Lord saith: Turne you vnto me with all your heart, with fasting, with weeping, and with mourning, Likewise, in the 3. chapter to the Hebrews: Exhort one another, while it is called to day, lest any of you be hardned, through the deceitfulness of sin. And in the same chapter: To day if ye will heare his voice, harden not your hearts. as in the prouocation. So that now, euen now, euen now is the time of repentance.

Now whilst he calleth, now whilst he speaketh, now whilst he knocketh; let vs now therefore heare, let vs now therefore obey, let vs now therefore redeeme this day, this present Wednesday, which haue fore-slowed so many dayes, which haue so long hardned our hearts, which haue let so many good things runne out and spill besides: let vs take vp this day, and make it the day of our repentance. Although we could neuer be moued with any Sermon hitherto, yet let vs now be moued once at last. Let vs now say, this shal be my day of repentance. I will deferre it no longer, but now will I turne vnto my God, & forsake all my former wicked waies, and mine owne imaginations: I wil now change the course of my life, and begin anew

anew againe. I will be acquainted with Gods  
 word, and take counsel there how to do, how to  
 behaue my selfe in euery action. I will not only  
 refozme my selfe, but also my whole household,  
 wiſe, childzen and ſeruants, according vnto the  
 ſame. Thus my deare bzethzen, I beſeech you,  
 purpoſe in your harts without any further de-  
 lay: and be not like to Epicures & ſlack-graces,  
 which ſay, Youth will be youthfull, and youth  
 will haue a courſe, and what ſhould we make  
 it ſo holy when we are yonger: tū, there needs  
 but a ſigh an houre befoze death, let vs be mer-  
 ry now, we ſhall neuer be yonger, we will  
 repent when we are old. As if (poore ſoules)  
 they had Repentance in their ſleeues, and at  
 their commandement, and that they could re-  
 pent when they liſt. No, no, theſe fellows ſhall  
 pay for their preſumption: for God will giue  
 them ouer to hardneſſe of heart and impeniten-  
 cie, becauſe they toke ſo much vpon them, and  
 made ſo long delays, that in the meane ſeaſon  
 they might enioy the profits and pleaſures of  
 ſinne. Therfoze (good bzethzen) let vs not put  
 it off from day to day, but let vs now ſeeke the  
 Lord whileſt hee may be found, and call vpon  
 him whileſt he is neere: let vs take time while  
 time is, for time and tide tarryeth for no man:  
 Let vs know this to be the time of our viſita-  
 tion. Our Saniſoz Chriſt wept ouer Ieruſalem,  
 becauſe



because they knew not the time of their visitation. He reproveth the Jewes because they could discern the face of the Sonne, but could not discern the signes of the times. And surely in the end it will turne to our destruction, if we will not know this to be the day of mercy, the time of grace, wherein God stretcheth forth his hand unto vs, and wisdom crieth out in the streets. Therefore now while we haue the light, let vs walke as children of the light: the night cometh when no man can worke. It shall be too late to call for mercy after this life, when the gates of mercy are shut vp, and repentance will be too late. Oh deere Christians, let vs remember the fine foolish virgins, which because they ouer-flowed the time, had heauen gates barred vp against them. Let vs also remember the fearefull and dolefull example of the rich Glutton, which being in hell torments, yelled and yelped for the least ease and helpe that might be, and could not haue it. An hundred thousand times therefore better it is for vs, to leaue our sins now, to mourne for them now, & now to repent, then hereafter (alas) when it shall be too late: better now a great deale to take some paines, to straine our selues to leaue our sinnes, and to make our hearts smart for them, then to be condemned for ever, and to crie in the bottome of hell: *Woe haue wearted our*

selues in the way of wickednes and destruction  
 and we haue gone through dangerous waies,  
 but we haue not knowne the way of the Lord.  
 What hath pride profited vs? or what profit  
 hath the pomp of riches brought vs? All these  
 things are passed away like a shadow, and as a  
 Post that passed by. We haue set our selues a-  
 gainst the children of God, we haue had them  
 in derision, and in a parable of reproach: we  
 selues thought their life madnes, and their end  
 with dishonor: but lo, they are counted amongst  
 the children of God, & their portion is amongst  
 the Saints: Therefore let vs know the time of  
 our calling; and let vs not be worse then the  
 fowles of the ayre: the Turtle, the Crane, and  
 the Swallow, obserue the time of their com-  
 ming: the husbandman taketh his time, the  
 Mariner watcheth his tides: therefore let vs  
 also take the time; & turne to the Lord, whilst  
 it is sayd to day: which grace God grant vs.

Now let vs returne to the fourth point, con-  
 cerning the causes which may moue vs vnto  
 repentance. Wherein I haue obserued nine spe-  
 ciall things.

First, the great mercy of God leadeth vs vn-  
 to repentance, as Rom. 2. The bountifullnesse  
 of God leadeth vs vnto repentance, saith the  
 Apostle: God doth continually follow vs with  
 his mercies and benefits, both concerning our  
 soules

soules & bodies, we haue no good thing which we haue not receiued at his hands, we hold all that we haue, of him; & to him we are beholding for all: great is his mercy towards our bodies, and euery mercy & benefit either towards soule or bodie, calleth vs to repentance; he giveth vs meate, drinke, and clothing, these call vs to repentance: he keepeth vs at his owne cost and charges here below, this calleth vs to repentance: the Sunne, the Moone, & the Stars call vs vnto repentance; the birds of the ayre, the fishes of the sea, and the fruits of the earth, cry out vpon vs both lowd and shrill; Repent, repent: All creatures moue vs vnto repentance: Our creation calleth vs, our Redemption cryeth, our Sanctification knocketh, and our Election moueth vs to repentance: What could God doe more for his Wine-yard that he hath not done? Therefore let vs repent.

Secondly, the iudgements of God moue vs vnto Repentance; for all the thunder-bolts, plagues, and punishments, which God hath throwne downe vpon obstinate sinners, from the beginning of the world, are so many warning peeces vnto vs, to awake vs out of the dead sleep of sin, and to picke vs to repentance. As in 1 Cor. 10. when the Apostle had cited diuers great iudgements of God against the olde Israelites for diuers sins, he concludeth:

Now all these things came vnto them for examples, and were written to admonish vs, vpon whom the ends of the world are come. So that all the iudgments we reade of in the scriptures, are as so many admonitions, and as it were Cart-ropes to draw vs to repentance. All the iudgements we reade of, doe see, and heare of euerie day, knock with maine strokes, beate downe right vpon our consciences to repentance. The ugly monsters, strange birds, and fiery constellations, vnknowne comets, sodaine deaths, marvellous droughts, vnwonted snowes, horrible inundations, foraine wonders, strange apparitions, threating of heauen about with flaming and shooting fire, trembling of the earth vnder our feet, and our houses ouer our heads, as of late dayes: What are all these, but as it were great Cranes. with beames and Cable-ropes, to draw vs to the Lord by repentance?

Thirdly, the word of God helpeth vs to repentance: for as God in the old time sent his Prophets both early and late, to call the rebellious Jewes to repentance: so he sendeth abroad the Preachers and Messengers in these dayes to sound vp the Trumpet of his Word, and to ring the sweet Bells of Aaron amongst them, to awake them to repentance: but alas, how lightly are they regarded? Who heareth their

their voyce : But surely this is the last reme-  
dy that God hath appointed; and if this will not  
moue vs to repentance, if this will not cure vs,  
then are we altogether incurable.

Fourthly, the infinite number of sinnes we  
haue committed, ought to be so many spurres  
in our sides to picke vs to repentance. It is suf-  
ficient (saith S. Peter) that wee haue spent the  
time of our life after the lulls of the Gentiles,  
walking in wantonnesse of lusts, drunkennesse,  
gluttony, drinkings, and all abominable ido-  
latries. Therefore it is time now to repent.  
Oh that men would looke backe to themselves,  
as they were forty, thirty, twenty, or tenne  
yeares agoe ! Oh that they would call to mind  
their open and secret finnes, and me thinketh it  
should make their hearts bleed within their  
bellies, to thinke vpon them ! Oh that they  
would consider how much time they haue mis-  
spent, and how many good things they haue  
neglected, and altogether omitted.

Fifthly, the shortnesse of our life calleth ear-  
nestly vpon vs to repent. The time of our life  
is sixty yeares and ten, and if they liue to eigh-  
ty yeares, yet is their strength but labour and  
sorrow, and so it is cut off quickly, and wee flie  
away, saith the Prophet Dauid ; we haue spent  
our yeares as a thought, therefore he addeth :  
Teach vs to number our dayes, that wee may  
apply

apply our hearts to wisdom. Our life, for the shortnesse and inconstancy of it, in the Scriptures, is compared to grasse, to a vapour, to smoke, to a weavers Shuttle, which glideth away swiftly. Euen so the dayes of men passe away, no man knoweth how. Man is of short continuance (saith Iob) and full of trouble. Experience teacheth vs, that to day a man, to morrow none. Hence away we must all, here is no biding place for vs: how some we know not. Therefore let vs repent.

Sixtly, the small number of those which shall be saved, ought to thrust vs forward to repentance. Strive to enter in at the narrow Gate: for many, I say vnto you, will seek to enter in, and shal not be able, saith Christ, Luk. 13. 24. And in another place he saith: The gate is streight, and the way narrow that leadeth vnto life, and few there be that finde it. If men would consider of this, it would make them look better about them, and try with themselves whether they be of that small number, or no.

Seuenthy, death threatens vs, which is very terrible to the flesh, and the remembrance of it very bitter to a man that is souled and soked in the pleasures of this world. It flattereth no man, it regardeth no person, it weigheth no friendship, it careth not for rewards, it is very grim, ugly, and cruell, and killeth downe-right,  
where

where it hitteth. Therefore let vs repent.

Eighthly, the day of iudgement, and second appearing of the Son of man, he will come as a theefe in the night, in the which the heauens shall passe away with a noyse, and the Elements shall melt with heat, and the earth with the works that are therein shall be burnt vp. Seeing therefore that all these things must be dissolued, what manner of persons ought you to be in holy conuersation, and godlinesse: saith S. Peter. 2. 3. The Lord Iesus shall shew himselfe from heauen with his mighty Angels in flaming fire, rendering vengeance vnto them that know not God, and obey not vnto the Gospell of our Lord Iesus Christ: and the Apostle, 2 Thess. 1. I saw (saith Iohn, Reu. 20.) a great white throne, and one that sat on it, from whose face fled away both the earth and the heauen, & their place was no more found. And I saw the dead, both great & small, stand before God, & the books were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes; and the sea gaue vp her dead which were in her, and death & hell deliuered vp their dead which were in them, & they were iudged euery man according to his workes. In these places wee see both the sodainenesse,  
the

the seareleaves and glory of Christs coming.

For he shall not come proudly & contemptuously, as in the first visitation, but he shall come very princely, royally, and triumphantly, to the great terrour of his enemies, when a consuming fire shall go before him, and ten thousand thousands of Angels waite upon him; at what time the kings of the earth, and the great men, and the rich men, and the chiefe Captains, and the mighty men, & euery bond-man, and euery free-man, shall hide themselves in dens, and amongst the rocks of mountains, and say to the rocks and mountaines, fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who can stand? Reu. 6. Therefore let vs repent.

The last thing is Hell torments, then the which nothing is more intollerable. Therefore sayth Christ, Math. 9. If thine hand cause thee to offend, cut it off; it is better for thee to enter into life maymed, then having two hands to goe into hell, into the fire that neuer shall be quenched, where the worme dieth not, and the fire neuer goeth out. The Scripture speaketh terribly to our senses concerning the estate of the damned persons, calling it Well-fire, Damnation, the lake that burneth with fire and brimstone for euer. In the 30. chapter of the  
the



the Propheſie of Iſay, it is called ~~Prophet~~, and  
is euen prepared of old, it is euen prepared for  
the King; hee hath made it deepe and large, the  
burning thereof is fire and much wood, the  
breath of the Lord, like a riuer of brimſtone,  
doth kindle it. Theſe ſpeeches are terrible in  
themſelues, and very maruellouſly amaze vs.  
But if I had the tongues of an hundred men;  
nay, of an hundred Angels, yet were I not  
able to utter them, as ſome (one day) ſhall ſeele  
them, much leſſe were you able to conceiue  
them. All the torments and cruell tormments  
that can be deuised by the wit of man, were  
executed vpon ſome ons, yet were it nothing  
to this. The poore wretches thinke there is no  
paine to a cholicke, or a cruell ague: But if all  
cholickes, agues, and all other ſtrange diſeaſes,  
could poſſibly light vpon one man, it were but  
a flea-biting to that which is to come. The  
paine is endleſſe, eaſeleſſe and remedieleſſe.  
The daies of their helliſh tormments ſhall ne-  
uer weare out, nor their peeres come to an  
end, the longer they continue, the leſſe hope  
they haue: when as many yeres be expired as  
there be men in the world, and ſtarres in the  
heauens: when as many thouſand yeres are  
ended, as there be ſtones and ſands by the Sea-  
ſhore, yet ſtill there be ten hundred thouſand  
times ſo many moze to come. Thoſe that will  
not

not now be moued in hearing, shall then be  
crushed in peeces in feeling. All drunkards,  
swearers, whoze-mongers, blurers, extortion  
ners, lyers, mockers, contemners, secure per  
sons, tolly-fellowes, roysting ruffians, lusty  
blonds, the brane lads of this world, and all o  
ther unbelieuers, shall one day be apprehended,  
and arraigned before the bar of Gods tribunall  
seate, where the maiestie of God shall stand a  
boue them with a naked sword of vengeance,  
and a Scepter of Justice; the Diuell, that old  
Sathan, shall stand on the one side to accuse  
them, and their owne consciences on the other  
side to condemne them; & the gasping gulfe of  
hell vnderneath them, ready to swallow them  
vp for euermore. Then shall the dreadfull sen  
tence of eternall woe and damnation proceed  
against them, Goe ye cursed into hell fire, &c.  
There they shall drinke (as iust recompents of  
their iniquity) the bitter cup of Gods eternall  
wrath & indignation in the kingdome of darke  
nesse, and in the fearefull presence of Sathan,  
& all the cursed enemies of Gods grace: where  
the dolefull drumme of Gods anger shall euer  
sound thzough their eares, where shall euer be  
weeping and gnashing of teeth; where shall be  
confusion, woe, and endlesse lamentation:  
their gripes shall be so great, their groanes so  
dape and their garboles so intollerable, that  
they

they shall grin like a dog in their infernall consultations, and with howling and yelling cry out: **W**ho and alas that euer I was borne: **W**hat that I had neuer bene borne! or that my mother had borne me a toad: for then my condition should haue bene better then it is; cursed was the time I was begot in, the houre I was conceived in, and the day I sucked my mothers paps: cursed I was alwaies, cursed I am, and cursed I shall be enermore. **W**ho, who, how great is my torment: **W**hose heart doth not melt: **W**hose eares do not glow: **W**hose hairs do not stand vp on his head to heare these things: **T**herefore (deare brethren) let vs repent. **I**f the mercy of **G**od cannot allure vs, let his iudgements scare vs: **I**f his iudgements cannot scare vs, let his word moue vs: **I**f his word cannot moue vs, let our sins amaze vs: if our sins cannot amaze vs, let the shortnes of our life damp vs: **I**f the shortnesse of our life cannot damp vs, let the small number of those that shall be saved asray vs: if that cannot asray vs, let death terrifie vs: **I**f death cannot terrifie vs, let the day of **I**udgement shake vs: **I**f that cannot shake vs, let hell torments shudder vs & rend vs in peces: **F**or verily (my brethren) if none of all these can puenasse, if we will not for all this repent, but be still obstinate, then we shall all perishe, and be damned, according  
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to Christs words. Now let vs proceed to speak of those things which hinder from repentance: which indeed, although they be in number infinite, yet at this time I will lay forth seven speciall lets and hinderances vnto repentance.

The first is Vnbeliefe: that is, when men will not beleue such things which are spoken and proued vnto them out of the word of God: that is it that vomiteth vp all good things, and پوشeth the very intrayles of a man, and keepeth all good graces from vs, as appeareth, Matth. 13. 38. He did not many great workes there for their vnbeliefs sake: and in the fourth Chapter to the Hebrews it is said: Vnto them was the Gospell preached, as also vnto vs: but the word that they heard profited them not, because it was not mixt with Faith in those that heard it. So that here we may see, although we heare neuer so much, yet if we bring not faith with vs, we shall neuer profit vnto repentance: For vnbeliefe taketh vp our hearts for Satan, and refuseth all the wholesome doctrine of saluation, and doth so harden men in the wayes of sinne, that in the end they become past feeling, and cannot be touched one whit, either with the iudgements or mercy of God, but count the one as blasts of winde, and make the other a conert for their filthinesse. You shall note some men, who when they haue

haue heard their sins straightly ripped vp by  
 the word of God, and their iust damnation  
 proued by the same, without speedy and earnest  
 repentance, will breake out into these words  
 of vnbeliefe: If this be as he saith, God helpe  
 vs, I hope it is not so: I trust I shall do well  
 enough for all this, as long as I haue a good  
 faith in God, and do no body no harme: Shall  
 I leaue my pleasures and my profits for their  
 saying? What? do they thinke none shall be  
 saued but such as reade the Scriptures, and  
 heare Sermons? God forbid but those which  
 do not goe to heare Sermons should be saued  
 aswell as they: why, may not one serue God  
 aswell at home in his house, hauing good books  
 and good Prayers, as by comming to the  
 Church to heare sermons and seruice? Alas!  
 these men stand too much in their owne light,  
 and betwray what folly and ignorance is in  
 them. For doe they thinke to be saued by any  
 other meanes then God hath appoynted? or  
 when God hath anouched any thing in his  
 word, will they except against it, and so make  
 God a lyar? When God hath once set downe  
 a thing, & proued it to their faces, will they yet  
 reply: when God hath told vs, that the prea-  
 ching of the word is the ordinary meane of our  
 saluation shall we hope to be saued though we  
 contemne it, and neuer (or very seldome) heare

it: Is not this plaine infidelitie and vnbeliefe, that when God sayth one thing, we will say another: when God saith yea, we will say no, I hope not so: Yea surely, that is it that stoppeth the way to Gods graces, and barreth vs out from repentance.

The second let is, the presumption of Gods mercy: for if men be sharply reprov'd for their sin, and exhorted to repentance, by and by they talke covertly, saying; God is mercifull, God is mercifull: as though God were made all of mercy, and that there were no iustice in him at all. And thus the wicked make Gods mercy an occasion to sinne. Which thing the Prophet Nahum in the first of his Prophecie doth sharply reprove. The Lord (saith he) is slowe to anger, but he is great in power, and will not surely cleare the wicked. But because I haue spoken befoze of this presuming and misapplying of Gods mercy, I will here passe it over, willing you to note it as one speciall let vnto repentance.

The third hinderance is, the example of the multitude: for that doth harden and embolden men vnto sinne: As when many birds flicker and flocke together, they fall vpon the baite without any feare, but one or two alone will be afraid: even so the examples of many sinne-companions do embolden men to run through the  
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the snares of Satan, without any mistrust. Therefore it is said in Exo. 23. Thou shalt not follow a multitude to doe euill. This is the thing which hindereth a great number from God: for they neuer looke vp vnto God, or to his word, but stare vpon the common doings of most men, and examples of the world: thinking, if they doe as the most men doe, and as their fore-fathers haue done before them, they are cocke-sure and on an even ground. And thereupon arise, their diuellish prouerb; Doe as the most men doe, and the fewest will speake ill of you. But they haue forgotten S. Pauls rule, Rom. 21. Fashion not your selues like vnto this world. These fellows that stand vpon multitudes, will reason thus: We see none of the great ones of the world, none of the Noble, none of the rich, none of the wise and prudent receiue this doctrine, but onely a few shake-raggies, and beggarly rascalls; and therefore it is a token that it is nothing worth, and that it is doubtfull, & not for vs to meddle withall. Loe what thoughts may creepe into our heads, and how silly Satan may trumpe in our way, and blind-fold vs, & leade as away in the darke, by dotting vs with the example of the multitude. Therefore let vs take heed of those pit-falls which Satan layeth in our way, and not be carried away with these thoughts

and reasons. The wicked beare themselves in hand, that they shall winne the game, and that the gale goeth on their side, & there is nothing but crowing long before it be day, & great triumphing among them before any stroke be giuen, and that because we are but a handfull of people, and they a great multitude, and that in a manner the whole world agreeth with them to practise our death. Thus the diuell doth cast a mist before their eyes, and closely leades them away from repentance. Therefore beare brethren, let vs stand fast in the word of the Lord, and not be caried away, or bowed quite downe with the raging streame of the multitude, but let vs know it to be one speciall engine of Sathan, whereby he diueth vs from repentance.

The fourth let vnto repentance is, long custome of sin: for that taketh away all sense and feeling of sinne, and maketh it as it were another Nature vnto vs, so that wee may aswell alter nature, as shake it off, when it is once thus souldred vnto vs, through long custome. Therefore it is said, Ier. 13. 23. Can the blacke Moore change his skinne, or the Leopard his spots? Then may ye also do good that are accustomed to do euill. There the Prophet affirmeth that it is as hard to cure an olde disease that is bred in the bones, and to remedy a sinne that hath bene hatched and brought vp with vs, as  
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to wash a blacke more white, or to change the spots of a Lepoard, which cannot be without destroying of nature. And surely, try it who will, he shall finde as hard a matter to leane an old custome, whether it be of swearing, of gaming, of lying, of whoring, of euill company, or any other sinne, as to wash an Æthiopian. Therefore it is witten, Prouer. 27. Though thou shouldst bray a foole in a morter, among Wheare brayed with a Pestel, yet will not his foolishnesse depart from him. So that as long as we are in custome with sinne, the doze of repentance is barred against vs.

The first hinderance is, long escaping of punishment, for the wicked thereby are hardened in sinne, and driuen off from repentance: euen as an olde thiefe that hath stolen a long time, and escaped both prison and gallowes, is animated more boldly to proceed in his wickednes thinking he shall so alwaies escape. So many filthy and loose liuers goe forward in their abomination, without repentance, thinking that because God doeth not incontinently punish them, and shew some manifold iudgement and signe of his wrath vpon them, therefore they shall be acquitted for altogether. Whereas contrariwise, if God should by and by strike them downe as soone as they had sinned, by thundering vpon one, and lightning vpon another,  
and

and raising fire and brimstone vpon the third, it would make them afraid. Whereupon it is said in 2 Pet. 3. 2. 4. This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lusts, and say: Where is the promise of his comming? For since the Fathers dyed, all things continue alike from the beginning of the Creation. But let these men well know, that when God hath delayed a long time, and prolonged the terme of the wicked, at length he will shew, that although he waited for their repentance, yet he forgot not their misdoeds, but registred them before him, and packed them vp vpon a great heape, to increase the terrour of his wrath.

The first hindrance is, the beholding of other mens ends. For when some men that haue liued a wicked and an vngacious life, and haue bene notorious sinners, enen to the worldward, so that every man could point at them: yet if vpon their death-bed they can say a few good words, and cry God mercy, and say their prayers, and forgive all the world, and so die quietly, it is marvellous to heare how foolish people of the world will exalt them, and iustifie them, saying: He made a very good end as any man could make, he dyed as quiet as a Lambe, and set all things in good order before he dyed. Whereupon another wicked and monstrous  
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barlet is encouraged to sinne : For thinketh he, such a man liueth as wisely as I, or any man else, and yet he made a very good end, and why may not I do so too? But alas these mens eyes are bleared ; for to dye quietly is not to dye godly : to cry God mercy for fashion, is not to haue God mercifull: to say a few prayers from the teeth outward, is not to dye in the faith of Christ : for many doe all these, and yet die miserably.

The last let is, hope of long life : for while men feede and besot themselves in this hope, they are drunken in sinne, and deferre the day of repentance, as the rich man in the 12. of Lu. dreaming of his long life, cast off all thought of God, and the other life, and of Christs coming, and of all good things, and sayd within himselfe : Soule, thou hast much goods layd vp for many yeares, live at ease, cate, drinke, and take thy pastime. Thus the bleare-eyed men of this world, choake vp repentance, and quite smother it, by doating themselves with hope of long life. Therfore my deere brethren, I beseech you by the mercies of God, in the bowels of Christ Iesus, that none of all these common lets may stay you from speedy and unfained repentance, but that you may ouer-sleide them all : lest haply you being sound without Repentance, and taken tardy in your finnes, should

should all perish and be damned, according to  
Christs sentence. Wherefore in conclusion let vs  
with godly Ezechiah be afraid of Gods threat-  
nings, sorrowe store, stand in awe of God,  
examine our consciences, mourne for our sins,  
& lament inwardly, that when the wicked, who  
hane swarmed in pleasure here below, shal en-  
ter into these eternall paines, we may then, I  
say, there haue everlasting peace & rest: that  
when Iesus Christ shal appeare from heauen  
with all his Angels, we may haue crownes of  
glory, and reigne with our God and our Sa-  
uioz his Sonne, and all his Saints & Angels,  
in the midst of all ioy, in the heavens for euer-  
more. To the which ioy he bring vs all, which  
hath so deerly bought vs, Iesus Christ the righ-  
teous To whom, with the Father, and the holy  
Ghost, be all Honour, Glory, Praise, Power, and  
Dominion, now and for euermore. Amen.

F I N I S.



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